In conclusion, the Member suggested that the qualified among them might be entertained in service in preference to others and that the unqualified might also be employed as constables, peons, Anchal runners, etc.

Dewan's reply.—Noted.

158. Removal of the social disabilities of the Ezhavas and other backward communities.

Mr. N. Kumaran Asan (Member, Nominated) said that the policy of the Government, of late, had been to remove the social disabilities of the backward communities. The prayer of the Ezhavas for admission into Sirkar schools attracted the serious attention of the Government, and most of the boys' schools and a few of the girls' schools had been thrown open to them already. In the matter of Government appointments, he was not sure, for want of correct information, whether the number of Ezhavas in the State service was steadily increasing.

Dewan.—The Government have issued instructions to all heads of departments regarding the entertaintment of Ezhavas and other backward communities in the State service.

The Member said that Ezhavas were not largely entertained as constables in the Police Department. Their girls who had the necessary qualification were not appointed as mistresses in girls' schools. He understood that a considerable number of Ezhava youths were entertained in the service during the last year, but he requested that the policy should be steadily persisted in in respect of all departments.

He then complained that Ezhavas were not given admission to the various satroms and the travelling public were thereby put to considerable difficulties. There were certain public roads and streets to which they were not admitted. Certain places were inaccessible to them on account of proximity to temples. But there was no uniform principle adopted in those cases. The Ezhavas could not go up to the outer wall of the Suchindram temple during the Utsavam period, though they could do so at other times. During certain festive occasions whole villages were closed against the low caste people in Nanjanad. The prohibition would seem all the more serious when it was known that even scavengers were excluded and that sanitation was not attended to during those periods. In the Vaikam temple, the Valan (Hindu fisherman) could go as far as the western tower gate to present the cord of the flag-staff, but neither he on other occasions, nor the Ezhavas, could go so far. There were boards put up on the roads on all sides of the Tirunakkara temple prohibiting the Ezhavas and other low caste people from passing along those roads. Similar restrictions were enforced on the roads near the Tiruvarppu temple also. It was high time, he said, that the Government should see that the places to which the backward communities could have access at any time, and those where they could be reasonably admitted were declared open to them at all times. Stringent orders should be issued to the District Magistrates not to renew the notice boards prohibiting them from having access to certain places. The Royal Proclamation of 1040 granting all the backward communities access to public roads, etc., should be re-published for general information. Texts prescribed for schools should be such as to erase caste prejudices from the minds of pupils. The Lecture Committee should be directed to procure competent persons to lecture on social questions, etc., and circulate leaflets.

Dewan's reply.—Noted.

159. Grievances of the Ezhavas relating to employment in the State service, etc.

Mr. A. K. Purushothaman (Member, Nominated) said that the Ezhavas were grateful to Government for their liberal policy in respect of the entertainment of members of that community in the State service. But the full results of such a policy had not reached them on account of the unsympathetic attitude of some of the heads of departments. There were a few Ezhava youths who were holders of the Elementary School Leaving Certificate but were unable to procure appointments in the Education Department. There were also a few Vaidyans of good repute, having the necessary examination qualifications, who were unable to procure grants for their

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